

THE GOSPEL OF MATTHEW

The Promised King

Introduction:

It has been said that Matthew was the most used book of the New Testament by the early Church. Matthew is a Kingdom book, presenting a king and His Kingdom. It begins with His Genealogy and ends with His Resurrection from the dead.

Statistics: 28 chapters, 1071 verses, and 23,684 words

Author:

This gospel is known as the Gospel of Matthew because it was written by the apostle of the same name. Matthew was a Tax collector – A **Publican** – public official working for the Roman government (Matthew 9:9; 10:3). This was a shameful career for a Jew because it allowed for extortion, bribery, treachery, and other abuses. The style of the book is exactly what would be expected of a man who was once a tax collector. Matthew has a keen interest in **accounting** (see 18:23-24; 25:14- 15).

The book is very orderly and concise, but not a chronological account, but very precise. Tax collectors were expected to be able to write in a form of shorthand, which essentially meant that Matthew could record a person's words as they spoke, word for word. This ability means that the words of Matthew are not only inspired by the Holy Spirit, but should represent an actual transcript of some of Christ's sermons. For example, the Sermon on the Mount, as recorded in chapters 5-7, is most certainly a perfect recording of that great message.

Matthew was Jew of the **Galilee** area (as were ALL the apostles). Also known as **Levi** (Mark 2:14, 15; Luke 5:27-29), the son of Alphaeus, and brother of James the less (Mark 3:18; Luke 5:27-29; 6:12-16; Acts 1:13; Mark 15:40). He became a disciple of Jesus by invitation, and was a great connection between Jesus and the unsavory people – the kind of people that no one else cared about (Luke 5:29) He later became an Apostle of Jesus (Matthew 10:1-3) Matthew was not prominent at all among the apostles, yet used by God to write this first Gospel. Prominent ones would include Peter, James, John, and Judas Iscariot.

Date of Writing:

As an apostle, Matthew wrote this book in the early period of the church, probably around **50** AD. This was a time when most Christians were Jewish converts, so Matthew's focus on Jewish perspective in this gospel is understandable.

Purpose of Writing:

Matthew intends to prove to the Jews that Jesus Christ is the promised Messiah. More than any other gospel, Matthew quotes the Old Testament to show how Jesus fulfilled the words of the Jewish prophets. Matthew describes in detail the lineage of Jesus from David, and uses many forms of speech that Jews would have been comfortable with.

THE GOSPEL OF MATTHEW

Matthew's love and concern for his people is apparent through his meticulous approach to telling the gospel story.

Key Words:

Kingdom – Matthew 3:2; 4:23; 6:33; 12:25; 25:34... King of kings – Matthew 5:35; 18:23; 25:34; 27:37, **Fulfilled** – Matthew 1:22; 2:15; 8:17; 13:14; 21:4; 24:34; 27:9,35; Righteous – Matthew 9:13; 13:17; 13:43; 23:28; 25:37; 25:46.....

Key phrase of Matthew: “... that it might be **fulfilled** ...” Matthew 1:22; 2:23...

Key Chapter:

Matthew 12 - The turning point of Matthew comes in the twelfth chapter when the Pharisees, acting as the leadership of the nation of Israel, formally **rejected** Jesus Christ as the Messiah, saying that His power comes not from God but from Satan. Christ's ministry changes immediately with His new teaching of parables, increased attention given to His disciples, and His repeated statement that His death is now near.

Characteristics of the book:

The book of Matthew has an overall order; however, **it is not chronological** but rather the bulk of the subject matter is presented in groups.

What Jesus said. (chapters. 5-7) What Jesus **Taught**
What Jesus did. (chapters. 8-10) What Jesus **Wrought**
The results. (chapters. 11-18) What people **Thought**

Geographic Dividing Lines in the Book:

- 4:12 “He departed into Galilee” when He heard John was in prison
- 19:1 “He departed from Galilee” and headed for Jerusalem.

Difficulties in Matthew:

Due to this is a survey class we will not spend a lot of time discussing this subject. Some that Standout include: Matthew 1 – was Mary a perpetual virgin as the Catholics say or not? In other words Mary remained a virgin before, during and after the birth of Christ.

This is a **false doctrine** followed by the Catholic Church. Mary had other children through Joseph (Psalm 69:8-9, Mark 6:3, Galatians 1:19).

Matthew 13 and the kingdom; when was it offered? Postponed till the future or not? Matthew 24 and the destruction of Jerusalem verse's the Tribulation.

These are all subjects we will not study at this time do to this being a survey class. For further study I recommend reading materials by Clarence Larkin, Pastor Ken Blue, Dr Kurt Kennedy and Dr Dave Reese. For us to study this would take weeks.

THE GOSPEL OF MATTHEW

Summary of Matthew:

The Old Testament prophets predicted and longed for the coming of the **Anointed** One who would enter history to bring redemption and deliverance. The first verse of Matthew succinctly announces the fulfillment of Israel's hope in the coming of Christ: "The book of the generation of Jesus Christ, the son of David, the son of Abraham."

Matthew was placed first in the canon of New Testament books by the early church because it is a natural bridge between the Testaments.

This gospel describes the person and work of Israel's **Messianic** King. An important part of Matthew's structure is revealed in the phrase "when Jesus had ended" (7:28); "when Jesus had made an end" (11:1); "when Jesus had finished" (13:53; 19:1; 26:1), which is used to conclude the five key discourses of the book: the Sermon on the Mount (5:3 - 7:27), Instruction of the Disciples (10:5-42), Parables of the Kingdom (13:3-52), Terms of Discipleship (18:3-35), and the Olivet Discourse (24:4--25:46). Matthew can be outlined as follows: the presentation of the King (1:1--4:11); the proclamation of the King (4:12--7:29); the power of the King (8:1--11:1); the progressive rejection of the King (11:2--16:12); the preparation of the King's disciples (16:13--20:28); the presentation and rejection of the King (20:29--27:66); the proof of the King (28:1-20).

The **presentation** of the King (1:1--4:11): The promise to Abraham was that "in thee shall all families of the earth be blessed" (Gen. 12:3). Jesus Christ, the Saviour of the world, is "the son of Abraham" (1:1). However, He is also "the son of David"; and as David's direct descendant, He is qualified to be Israel's King.

- Genealogy – (1:1-17)
 - Matthew and Luke give the genealogies of Jesus
 - Matthew begins with Abraham and moves forward to Christ
 - Luke Starts with Jesus and moves back to Adam and then God.
 - The genealogy must start with **Abraham** the progenitor of the covenant nation, and then show the descent through David, head of Judah's royal line in which ran the covenant promise of the coming Messiah - King.
 - Spellings may be different because Matthew either wrote the genealogy from records written in Greek, or translated them from Aramaic into Greek, whereas the original names had been written in Hebrew.
 - There are three sets of fourteen generations two actually have fourteen the third you must include the Holy Spirit as the fourteenth. (Note Josiah did not beget Jeconiah; Josiah beget Jehoiakim who had brethren). Also note Jeconiah known was also called Coniah, Jechonias, Jehoiachin, Johiakim

THE GOSPEL OF MATTHEW

was written childless, why because he was so evil.(look at 2 Kings 24:9; Jeremiah 22:24-30)

- Between Adam and Christ are sixty generations, each tenth man being notably significant. The tenth men are: Noah, Abraham, Boaz, Uzziah, Zerubbabel, and Joseph the husband of Mary.
 - **Noah** – God destroyed the world but continued the Messianic line through Noah.
 - **Abraham** – God entered into a unconditional covenant with Abraham; that of his seed should come the Messiah in whom all the kindred's of all the earth should be blessed (Genesis 12, 15, 17:1-14).
 - **Boaz** – Married Ruth through which the Gentile peoples are representatively incorporated into the Messianic hope.
 - **Uzziah** – King Uzziah now makes the Messianic line the royal line of Judah, and the coming Christ is to be King of kings.
 - **Zerubbabel** – The most monumental Old Testament character – the Jewish prince who headed the return of the remnant to Judaea after the Babylonian exile. He is a type of Christ showing the supreme Leader of Israel from age – long exile into the Millennial blessing.
 - **Joseph** – The husband of Mary of whom was born Jesus who is called Christ.
 - **Ten** is the number of completeness, six is the number of man as a sinner. Six completes cycles of ten: then comes Christ who is the goal of all generations and the Savior of sinners.
 - Each tenth man is typical, prophetic, anticipative: Christ fulfills all.
 - God's great SEVEN follows the six complete tens, bringing in the new spiritual generation.

THE GOSPEL OF MATTHEW

- **Nativity**

- Only Matthew and Luke give an account of the Birth and Childhood of Jesus, each narrating different incidents.

	Matthew	Luke
Annunciation to Zacharias in the temple		1:5-25
Annunciation to Joseph in Nazareth	1:18-25	
Annunciation to the Virgin Mary at Nazareth		1:26-38
Mary visits Elisabeth		1:39-56
Birth and childhood of John the Baptist in the hill country of Judea		1:57-80
Trip to Bethlehem and the birth of Jesus there		2:1-7
Song of the angels to the Shepherds near Bethlehem		2:8-20
Circumcision of Jesus in Bethlehem		2:21
Presentation of Jesus in the temple at Jerusalem		2:22-38
Flight of Mary and Joseph with the child Jesus into Egypt	2:13-15	
Slaughter of the (2 and younger boy) children in Bethlehem	2:16-18	
Return of Joseph and Mary with the child Jesus to Nazareth	2:19-23	2:39
Visit of the boy Jesus to Jerusalem at the age of twelve		2:40-52

The magi know that the “King of the Jews” (2:2) has been born and come to worship Him.

John the Baptist, the Messianic forerunner who breaks the four hundred years of prophetic silence, also bears witness of Him (cf. Mal. 3:1 Isaiah 40:3). The sinlessness of the King is proved when He overcomes the satanic temptations to disobey the will of the Father.

- **Baptism** (3:13-17) Why was Jesus baptized “Unto repentance” when he was without sin?
 - He demonstrated his total agreement with John’s call to the nation, “Repent, for the kingdom of heaven is at hand.”(validating John’s call)
 - He crowned John’s own ministry. He gave John (the Herald of Jesus) the honor of baptizing Jesus into public office.
 - He Showed his submission and humbling – identified with the devout godly remnant in Israel, who were devoutly living for the coming kingdom.
 - Baptism was in representative capacity for those whom he had come to redeem.

THE GOSPEL OF MATTHEW

- The manhood of Jesus is what is connected up with the Messianic descent, so in baptism and the temptation, it is again the manhood which is anointed and then tempted.
- This is also the point in time when the Trinity of the Godhead is first exhibited in the New Testament (Matthew 3:16-17):
 - The Son stands in the Jordan
 - The Father speaks from Heaven
 - The Spirit descends like a dove
- **Temptation** – (4:1-11)
 - Jesus was being tempted as a man. Satan tried to blur the battle point – “If thou be the Son of God...”
 - Human nature is three fold – body, soul, and spirit – Satan attacks were on those three areas of the human nature of Jesus and proved Christ infallible. (forty days fasting then Satan comes)

Body	“Command these stones be made into bread”	Suggested something reasonable	A disguise of sympathy
Soul	“Cast thyself down” (i.e. give self display.)	Suggested something questionable	A veneer of admiration
Spirit	“Fall down and worship me”	Suggested something defiantly wrong	Pretense gone, real motive – “Worship me”

What Jesus Taught: The **Proclamation** of the King (4:12--7:29)

In this section, Matthew uses a topical rather than a chronological arrangement of his material in order to develop a crucial pattern in Christ's ministry. The words of the Lord are found in the Sermon on the Mount (5-7). This discourse requires less than fifteen minutes to read, but its brevity has not diminished its profound influence on the world. The Sermon on the Mount presents new laws and standards for God's people.

- (Virtues) The Beatitudes (5:3-16) or the subjects of the kingdom
- (Morals) Moral standards (5:17-48) or Christ verses “it was said”
- (Motives) Religious Motives (6:1-18) Alms (1) Prayer (5) Fasting (16)

THE GOSPEL OF MATTHEW

- (Material) Mammon Worship (6:19-24) or earthiness verses godliness
- (Temporal) Temporal Cares (6:25-34) or Anxiety verses trust in God
- (Social) Social Discernment (7:1-6) Censuring (1) Indiscretion (6)
- Encouragements (7:12) Prayer Makes it all practicable
- Summary in a Sentence (7:12) Such a life fulfills Scriptures
- The Alternatives (7:13-14) Two Ways: broad verse narrow
- Final Warnings (7:15-27) False Prophets (15) False Profession (21) False Foundation (26)

What Jesus Wrought: The **Power** of the King (8:1--11:1)

The words of the Lord are presented in a series of ten miracles (8 and 9) that reveal His authority over every realm (disease, demons, death, and nature). Thus, the words of the Lord are supported by His works; His claims are verified by His credentials.

- Jesus healed “all” and “every” sickness
- Only ten are listed – they are representatives
- First three belong together – heal functional physical diseases which affect the whole body,(I.e. Leprosy, palsy, and fever) They point to something remarkable which Jesus did or said.
 - The Cleansing of the leper (8:1-4)
Starts with the most remarkable thing that would startle a Jew; the instantaneous cure of leprosy. That was crowned by: “Jesus putting forth His hand and touching him...” That Jesus touched him made the cure as much a revelation of God-like compassion as of superhuman power.
 - Centurions Servant: Palsy (8:5-13)
Jesus says, “Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children shall be cast out into outer darkness.”
 - Peter’s Mother-in-law: fever (8:14-15)

THE GOSPEL OF MATTHEW

Precipitates so many coming to be healed, “That it might be fulfilled which was spoken by Isaiah the prophet: Himself took our infirmities and bare our sicknesses.”

- Then a break in which Jesus answers would-be followers who had become enthused by His mighty works.
- The next three run together, then another break when Jesus answers the Pharisees and John’s disciples. The three deal with the Lord’s power in other spheres (i.e. in the natural realm – the stilling of the storm) in the Spirit realm (the expelling of the demons), in the Moral realm (“Thy sins be forgiven thee”). In these three there are three remarkable utterances about Jesus by other speakers.
 - The Stilling of the storm (8:14-15)
“What manner of man is this, that even the winds and sea obey him?”
 - Gergesene demoniacs healed (8:28-34)
“Jesus, Son of God! Art Thou come hither to torment us before the time?”
 - The man cured of the palsy (9:1-8)
The scribes mutter, “This Man blasphemeth,” thus provoking the immensely revealing rejoinder: “The Son of Man hath power on earth to forgive sins.”
- The last four belong together. They concern the local and organic ailments of the body, (I.e. bleeding, blindness, dumbness, and crowning power-display of raising the dead.) In these four are four notable culminations.
 - The woman with hemorrhage (9:18-22)
In the raising of the ruler’s daughter there is the climax miracle of recalling the dead.
 - The ruler’s daughter raised (9:23-26)
In the cure which came through simply touching our Lord’s garment there is the Culminating evidence that He was no mere agent, but Himself the source and fullness of healing power, His very presence being electrically alive in it.
 - Two blind men given sight (9:27-31)
In the giving of sight to the two blind men there is a complete exhibition that there must be faith toward Christ. The blind men had never seen the miracles of Christ had done and so Jesus prefaces His cure by asking: “Believe ye that I am able to do this?”

THE GOSPEL OF MATTHEW

- The dumb demoniac healed (9:32-34)

Emphasis is thrown on the wicked cynicism of the Pharisees: “He casteth out demons through the prince of demons.” Their hypocritical verdict was a culmination of hostile prejudice.

- In the preceding three cures there is a culmination of faith.
 - Faith even though the little girl is dead.
 - Faith that even to touch the garment of Jesus will bring healing, without a even a word from Himself.
 - Faith even amid blindness and apart from all visible evidence.
- In the Pharisees, there is a culmination of unbelief – they even dare to attribute our Lord’s gracious cures to complicity with Satan.
- Then the complete statement, “And Jesus went about all the cities and villages...healing every sickness and every disease among the people.

What People Thought: The **Progressive** Rejection of the King (11:2--16:12)

Here we note a series of reactions to Christ's words and works. Because of increasing opposition, Jesus begins to spend proportionately more time with His disciples as He prepares them for His coming death and departure.

- John the Baptist (11:2-15) undecided (11:3)
- “This generation” (11:16-19) **unresponsive** (11:17)
- The Pharisees (12:2, 10, 14, 24, 38) unreasonable (12:10, 14, 24)
- The multitudes (Chapter 13) undiscerning (13:13-15)
- The Nazarethites (13:53-58) unbelieving (13:58)
- Herod the king (14:1-13) unintelligent (14:2)
- Jerusalem scribes (15:1-20) unconciliatory (15:2, 12)
- Pharisees & Sadducees (16:1-12) unrelenting (16:1)

THE GOSPEL OF MATTHEW

- The twelve Apostles (16:13-20) glad recognition (16:16)

Summary

- Widespread, enthusiastic interest in the miracles, the message, and the man.
- Very small minority respond with spiritual sincerity and intelligence
- Religious and political leaders are fixedly hostile.
- Galilean detour nears its end, Jesus sees Israel's implicit rejection of King and kingdom and announces the **coming** new dispensational turning point: "I will build My Church..."
- After this last rebuke and refusal to show a sign to the Pharisees and Sadducees in 16:4, Jesus no more addresses the public until after He departs from Galilee, but devotes instruction to His disciples alone.

The **Preparation** of the King's Disciples (16:13--20:28): In a series of discourses, Jesus communicates the significance of accepting or rejecting His offer of righteousness. His teaching in 16:13--21:11 is primarily directed to those who accept Him.

The **Presentation** and Rejection of the King (20:29--27:66), the majority of Christ's words in this section are aimed at those who reject their King. The Lord predicts the terrible judgment that will fall on Jerusalem, resulting in the dispersion of the Jewish people. Looking beyond these events (fulfilled in A.D. 70), He also describes His second coming as the Judge and Lord of earth.

- The journey to the City of Jerusalem (Chapters 19-20)
 - Jesus foreknew the outcome of His timed appearance at Jerusalem before He ever entered its gates.
- The entry into the city (21:1-17)
 - In this triumphant entry, Jesus offered Himself as Israel's Messiah-King, and the Jewish leaders understood that. He fulfilled Zechariah 9:9.
 - Accepted from the multitude their continuous "Hosanna to the Son of David"
 - Cast out the money changers from His temple.

THE GOSPEL OF MATTHEW

- Chief Priests asked, “Hearest Thou what these say?” (the children’s hosannas). Jesus replied, “Yea, have ye never read: Out of the mouths of babes and suckling’s thou hast perfected praise?”
- The clashes in the city (21:18-23)
 - Jewish sects reject Jesus
 - Jesus **rejects** Jewish sects
 - Herodians, Sadducees, Pharisees all close in on Him.
 - Jesus maintains the upper hand
 - Humiliatingly silences them
 - Exposes them in parable after parable
 - Finalizes His utter aversion in that public, deadly denunciation punctuated eight times with, “Woe unto you, Scribes and Pharisees, hypocrites!”
 - Jewish leaders could not resist His wisdom, but they did resist His witness – This is still going on today.
 - Jesus shows angry dignity but no temper.
 - Final sob of broken-hearted royal Redeemer (see Matthew 23:37-39)
- The discourse on Olivet (Chapters 24-25)
 - Olivet prophecy uttered outside the city by a Christ who had now withdrawn, and that the predicted happenings were because of His having been rejected.
 - The chapter break should not be allowed to obscure the connection between the last words of chapter 23 and the opening words of chapter 24.
 - He tells the disciples of ultimate triumph beyond the present tragedy and the impending troubles.
 - Jesus foreknew of the events to come but did not fore determine them. He overruled the evil execution by His resurrection.

THE GOSPEL OF MATTHEW

- Jesus foreknowledge of the crucifixion: He knew what was going to happen all the way through.
 - Among His own disciples (26:1-56)
 - Jesus is withdrawn with the twelve
 - Perfectly foresaw all details
 - Mary anoints Him-says “She hath done it for my burial.”
 - Jesus tells the twelve that one of them will betray Him.
 - Peter claims he will be faithful-Jesus tells of his three denials.
 - Jesus links His death with the Jewish Passover-implies He is the New Passover. He links it with Jeremiah 31:31.
 - Jesus links His death with Old Testament **Prophecies**, for His blood shedding is to be substitutionary (shed for many), and propitiatory (for the remission of sins). See Isaiah 52
 - In the Gethsemane agony the Father’s sovereignty in it all, and the incarnate Son bows in sublime Yieldeness.
 - Before the Jewish Sanhedrin
 - Jesus condemned specifically for claiming to be Israel’s Messiah.
 - Jesus through the whole ordeal held the upper hand!
 - Jesus was silent until the High Priest’s final cry for Him to tell them if He was the Christ or not and Jesus finally speaks and claims it.
 - That was what they wanted to hear so that they could charge Him with blasphemy and declared Him, “Guilty of death.”
 - He was crucified for that and for nothing else.
 - Before the Roman Governor (27:1-26)

THE GOSPEL OF MATTHEW

- Jews handed Him over for claiming to be their Christ but twisted it by emphasizing that He claimed to be King of the Jews in direct opposition to Caesar.
- Pilate knew Jesus was innocent and to cover himself-his excuse for allowing the execution-he had a sign over the cross, “This is Jesus, the King of the Jews.”
- This was a sarcastic slap back at the Jews-their real motive was envy.

Jesus’ Six Trials	
Religious Trials	
Before Annas	John 18:12-14
Before Caiaphas	Matthew 26:57-68; Mark 14:53-65
Before the Sanhedrin	Matthew 27:1-2; Mark 15:1a; Luke 22:66-71
Civil Trials	
Before Pilate	Matt 27:2, 11-14; Mark 15:1-5; Luke 23:15; John 18:28-38
Before Herod	Luke 23:6-12
Before Pilate	Matt 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:39-19:6

- Crucified, dead, and buried (27:27-66)
 - Accompanying abnormalities the Centurion exclaims, “Truly this was the Son of God.”
 - Midday darkness
 - Earthquake
 - Rocks rent
 - Disturbed graves
 - Simultaneous rending of the temple veil into the Holy of Holies, not by a human hand below, but by a Divine “from the top,” not merely part way, but completely, “from the top to the bottom.”
 - God wanted the world to know the significance of the Cross-it had affected something tremendous between earth and heaven.
 - After-details ensure death and no bodily re-emergence except by miraculous resurrection.

THE GOSPEL OF MATTHEW

The **Proof** of the King: The Resurrection (28:1-20): Authenticating His words and works are the empty tomb, resurrection, and appearances, all proving that Jesus Christ is indeed the prophesied Messiah, the very Son of God.

Christ's final ministry in Judea (beginning in 19:1) reaches a climax at the cross as the King willingly gives up His life to redeem sinful persons. Jesus endures awesome human hatred in this great demonstration of divine love (cf. Romans 5:7,8). His perfect sacrifice is acceptable, and this gospel concludes with His glorious **resurrection**.

- Matthew 28:19-20
- Jesus did not dispute Satan when He claimed to have (**administrative**) authority over the world.
- After His resurrection, Jesus claimed to have that authority.
- Ephesians 1:19-23
- The intervention of the angel
- The reappearance of the lord
- The lying story of the Jew's
- The re-ordaining of the Eleven

THE GOSPEL OF MATTHEW

NAME: _____ DATE: _____

1. What was the most used Book in the New Testament? _____
2. What was Matthews profession? _____
3. Matthew describes in detail the lineage of Jesus from _____
A. Adam B. Moses C. Abraham C. Ruth D. David E. Samuel
4. Matthew quotes the Old Testament to show how Jesus fulfilled the words of Jewish _____?
A. Priests B. Critics C. Prophets D. Authors E. Judges
5. What is the key phrase in Matthew? _____?
A. That it might be fulfilled B. That it can be fulfilled C. That it shall be fulfilled
6. What is the false doctrine that is taught by Catholics?
A. Mary was a particular virgin B. Mary was a perpetual virgin C. Mary was a maid
7. Did Jesus have other brothers and sisters? _____
8. The Old Testament prophets predicted and longed for the coming of the _____ one.
A. The anointed Cherub B. The Anointed one C. The anointed star D. The anointed king
9. Matthew describes the person and work of Israel's _____ King.
A. Anointed B. Eternal C. Messianic D. Prophetic E. Projected
10. What two Gospels give the Genealogies of Jesus?
A. Matthew and Mark B. Matthew and John C. Matthew and Luke
11. Who was the progenitor of the Covenant nation?
A. Abraham B. David C. Adam D. Matthew E. God
12. The Temptation tested what three parts of Jesus?
A. Body Soul B. Body soul and Spirit C. Soul and Spirit D. None of the above
13. What Jesus Taught: The _____ of the King
A. Power B. Presentation C. Proclamation D. Progressive
14. What Jesus Wrought: The _____ of the King

THE GOSPEL OF MATTHEW

A. Power B. Presentation C. Proclamation D. Progressive

15. What people thought: The _____ rejection of the King

A. Power B. Presentation C. Proclamation D. Progressive